

The Utilization of Balinese Cultural Terms by EFL Students in Their English Writing

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Abstract—This study investigates the utilization of Balinese cultural terms in the writing of English as a foreign language (EFL) students. It is intended to identify how the lexicons containing local values are used considering the translation procedures in the student's mind. This qualitative research was conducted with ATLAS.ti software to visually present the connectedness of each lexicon with one another and to report the procedures of translation the students chose. When inserting the Balinese lexicons into their writing, the students involved in this study were still influenced by the concept of translation. With the translation procedures in mind, they applied transference, literal translation, functional equivalent, descriptive equivalent, and the combination of two and three procedures, namely, couplet and triplet, to be able to communicate their ideas involving the Balinese lexicons in their English writing. This study sheds some light on the application of translation procedures when students use local language terms in their foreign language writing. The students borrowed the local lexicons and gave an additional explanation to clarify their values. This finding indicates that having the concept of translation, and particularly the procedures of translation, can assist EFL students in broadening their knowledge of the existence of Balinese cultural terms as well as utilizing them by applying translation procedures to clarify the meaning of the terms in their writing to create communicative writing.

Index Terms—Balinese cultural terms, procedures of translation, EFL writing

I. INTRODUCTION

As a productive skill, writing in English as a foreign language (EFL) is considered a challenging task for both students and teachers. For significant improvement, this skill requires students to be able to develop their cognitive analysis and linguistic mastery (Ridha, 2012; Marue & Pantas, 2019). With these strengths, it is believed that students will be able to confidently present interesting and communicative writing. For their future career, language skills, including writing, are beneficial not only in the academic field but also for any kind of job (Alharbi, 2017). In the Indonesian context, teachers can obviously perceive that writing has its own challenges (Widiati & Cahyono, 2006; Megawati & Anugerahwati, 2012; Ariyanti, 2016; Napitupulu, 2017; Hidayati, 2018). EFL writing activity involves the issues of accuracy and fluency demonstrated in the students' writing (Widiati & Cahyono, 2006), the external factor including the learning environment, the internal factor coming from the learners themselves (Hidayati, 2018) and the patience of teachers to give appropriate time for every writing instruction. The two skills in writing covering technical aspects and idea presentation might challenge the students to develop their writing ability, since the thoughts expressed in their works not only reflect academic skill but also can be used by their readers as a means of gaining information about many different issues, such as the economy and globalization of intercultural interaction (Alharbi, 2017).

This study discusses a fascinating phenomenon that takes place when EFL students must use cultural terms in their writing. Here, cultural terms refer to the local and religious values found in the students' native language, i.e., Balinese. The "what and how" aspects are explored regarding the types of cultural terms the students use and how they adopt the procedures of translation when inserting the local terms into their English writing. The participants involved in this study were undergraduate students. They are English department students at one private university in Bali, Indonesia. In the context of English teaching and learning in Bali, the process and results of writing activity in the classroom can be prospectively used to promote the richness of Balinese culture.

The presentation of cultural issues in writing may reflect the values that one can explore to create meaning in people's lives. This study intends to identify how such lexicons are used considering the translation procedures in the student's mind. This study assumes that while the students are expressing their ideas, they are applying translation

procedures to make the terms acceptable and do not ruin the readability of the text, particularly when the readers do not understand the cultural concepts reflected by the terms used in the students' writing. Writing can be utilized to explore the students' experiences and feelings on how they must promote their local culture. In their English writing, the native language may influence the students when they must introduce and utilize the cultural terms in their native language. Such a phenomenon is the hidden influence in the process of language mastery (Budiharto, 2019).

Many studies have investigated EFL classroom teaching and learning activities that focus on writing and how the student-teachers are struggling to gain improvement. As far as this is concerned, however, there has not been a specific discussion to explore the mapping of strategies that the students apply when they must use cultural terms of a local language in their writing. This study attempts to investigate the application of the translation procedures used by students whenever local terms must be utilized in their writing. By mapping and discussing each of the translation procedures used to explain the concepts of the terms, it is expected that the study could contribute to two benefits, i.e., development of the EFL writing model and contextual application of cultural terms translation.

II. LITERATURE REVIEW

Prior to developing the present study as well as to enrich the presentation of the results, this section reviews several related studies that are considered fundamental to the validity of the research. The closest related topics are (1) the interference of the first language (L1) in English writing, (2) translation in EFL classroom management, and (3) translation procedures of cultural terms.

A. *The Interference of L1 in EFL Writing*

Dealing with the efforts of EFL students in developing their writing skills, previous studies reported that learners' first language (L1) influenced their mastery of foreign language. The findings demonstrated that first language comprehension and understanding impacted foreign language learning, including writing (Ridha, 2012; Budiharto, 2019; Mohammed, 2021; Rubab & Zaidi, 2022). When assigned to write in English, it was found that the learners were interfered with by their first language, ranging from the lexical to the grammatical level (Ridha, 2012). Within the design of error analysis research, several studies found the influences of L1 in EFL writing, as for example found in Ridha's research (2012), which reports that the grammatical errors made by EFL learners involve tenses, articles, pronouns, singular and plural forms, and prepositions. Similar results were also found by Mohammed (2021). The errors from the lexical and grammatical levels, such as articles, tenses, pronouns, and prepositions, are completed with the misunderstanding of negative and interrogative constructions. All of these grammatical features are found to be problems in writing (Mohammed, 2021). Such findings indicate that the interference of L1 may not be irrefutable in writing.

In the Arabic context, both positive and negative influences were identified in EFL writing activities. The influences were considered general conditions, while the application of grammatical structures was the particular aspect that could be narrowed down into several items for the learners' and teachers' attention (Mohammed, 2021). Tense errors became the major aspects in grammar that influenced the process of mastering the language, especially English (Ridha, 2012). Ridha (2012) emphasized that EFL learners were still influenced by their mother tongue in producing their writing to share ideas. Grammatical errors and mechanical errors were the most frequent conditions leading to recommendations for teachers and students to gain better writing skills. With similar findings in the case of learning English for students whose mother language is Arabic, Mohammed (2021) also found that Arabic influences students' EFL writing in terms of grammatical aspects such as articles, tenses, pronouns, prepositions, and negative and interrogative constructions.

In the Indonesian context, writing is also a very challenging activity in EFL classrooms (Budiharto, 2019; Marue & Pantas, 2019). Indonesian EFL students depend greatly on their native language when they have to make a composition in English (Budiharto, 2019). He conducted exploratory research aimed at investigating the interference of the learners' native language on their writing and identifying frequent errors from the grammatical point of view. The study was also conducted to report whether the Indonesian language, as the students' mother tongue, influenced them to write the assigned topics. As seen from Budiharto's research finding (2019), the grammar and meaning of lexical items are the major problems. This finding is in line with the typical difficulties that Indonesian EFL students usually encounter, i.e., mastering grammar, enhancing vocabulary, presenting appropriate diction, correcting spelling and developing ideas (Marue & Pantas, 2019).

B. *Translation in EFL Class*

As first reviewed by Calis and Dikilitas (2012) before presenting their research results on the role of translation in EFL class, the process of learning translation tasks can promote learners' receptive skills and productive skills. Translation may play a role as a means of delivering a pedagogical task that occurs in the EFL environment. As a medium of learning, translation can be utilized and explored. Meanwhile, writing can be used as a means of widening the scope of learning. This trend is not only for language knowledge but also for learning strategies in China (You, 2004). Translation may help students convey the meaning of their writing with particular accuracy in their writing. It is interesting to dive deeper on the research of how translation is used as a learning strategy. Translation is still adopted as a learning strategy in writing class (Kuluşakh et al., 2018). Teachers are challenged to connect translation and the

enhancement of writing as a gained skill in EFL classes (Mbeudeu, 2017). Motivated to determine the role of translation in EFL learning, Calis and Dikilitas (2012) conducted research and concluded that translation can be utilized as part of learning activities. Translation activity is believed to be a means of developing their skills.

Calis and Dikilitas (2012) analysed elementary learners' reaction to the application of translation in the process of second language (L2) learning practice. With the idea to investigate the role of translation in EFL classrooms, the study involved English learners who learned grammar with exercises based on the principles of translation that were used to support the L2 learning technique. The perception of the students was gained through a questionnaire as well as interview questions. Positive ideas were given by the participants to support the use of translation as a practice. More specifically, they believed that the use of translation could help the students improve their reading ability and memorize various vocabularies. They also reported that translation assisted them in their learning process by applying translation as a strategy supported by bilingual dictionaries. Little has been said about the methodology in which translation practice can be turned into a systematic pedagogical tool. This study attempts to apply translation teaching and learning practice in the classroom and reveals how this application can influence learners' views about the use of translation for this purpose (Calis & Dikilitas, 2012).

Meanwhile, Mbeudeu (2017) investigated how English as a foreign language (EFL) teaching and learning process, particularly in Cameroon, ultimately must be aimed at acquiring a linguistic skill, including sociolinguistic competence, and a communicative skill through the appropriate methods and learning strategies. Despite the debates on the most suitable methodology in the classroom, Mbeudeu (2017) tried to deepen the understanding of the application of the much-criticized grammar translation method for the teaching and learning of EFL in Cameroon. It focused on the use of translation-based activities to improve the accuracy of learners' writing practices and how the Anglophone and Francophone teachers of EFL in Cameroon felt about the method. The method was believed to help the students improve their accuracy in writing as well as achieve another skill, that is, translation. However, the study also found that the application of the translation method must be controlled by the teachers themselves. There were steps of gradual discard when the students were starting their higher level, that is, when they gained their progress in the lower level.

Another relevant study to the present research was conducted by Kuluşaklı et al. (2018). The research was undertaken to explore the contribution of translation as a learning strategy in EFL learning. The investigation involved Turkish EFL learners to identify the type of translation-related strategies utilized by the learners and to report the effects of the application of translation as a part of the learners' learning process. Several methods can be used in EFL learning activities involving cognitive strategies to help students improve their English language skills. Translation was believed to be one of the cognitive strategies in foreign language learning. Despite the negative attitudes towards the use of translation in teaching a language, there was still optimism about the significant role of translation in developing language teaching and learning activities.

C. Translation of Cultural Terms

With regard to the translation of cultural terms and how translation activities challenge the translators, Newmark (1988) identified the categories of cultural terms, namely, ecology, material culture, social culture, social organization including political and administrative, and gestures and habits. Newmark's concept of cultural terms is specifically adopted in this study, focusing on ecology and social culture since the terms used by the students under investigation are plants for ceremonies and how they are related to people's lives. The application of Newmark's categories on cultural terms and the procedures of translation have been adopted in many studies on translation (Daghoughi & Hashemian, 2016; Sembiring & Panggabean, 2018; Halim & Asmarani, 2019; Istiqomah & Gunawan, 2019; Aljabri, 2020). Since this study relates to how EFL students present Balinese cultural terms in their English writing, mapping of translation strategies on cultural terms translation is needed.

Adopting Newmark's classification of cultural terms and procedures of translation, Halim and Asmarani (2019) found that several categories of cultural terms can have different translation procedures. The applied procedures of translation are borrowing, calque, literal translation, equivalence, modulation, transposition, and adaptation, following Vinay and Dalbérnet (in Venuti, 2000). Halim and Asmarani (2019) found that borrowing is one of the predominant procedures applied for the translation of cultural terms that leads to a sense of foreignizing the terms, as reported in Istiqomah and Gunawan (2019). Foreignization in the translation of cultural terms used for literary works is considered the translator's way of taking the readers closer to the cultural atmosphere of the original story. The adoption of several procedures in translating cultural terms was also discovered by Sembiring and Panggabean (2018). It was found that several procedures may be adopted to overcome the problem of translation. Functional equivalent was frequently applied to bridge the gap when no exact concept of culture was found in different languages; thus, the translation of cultural words ended up neutralizing or generalizing the SL word by applying the functional equivalent. Furthermore, Sembiring and Panggabean (2018) gave an insight that if the equivalent is not found, the creation of a new procedure is possible that adds a familiar culture-bound term.

Simply put, Aljabri (2020) preferred to define the process of translating cultural terms in a literary work as conservation that leads to the tendency of recreating the SL culture in the context of English–Arabic translation. The conservation strategy realized through orthographic translation and linguistic translation dominates the translation that leads readers to recognize the SL culture while reading the result of the translation. Meanwhile, in the case of Persian–English translation, Daghighi and Hashemian (2016) found that the functional equivalent is the most predominant

The strategies that the students applied involved the procedures of translation that were intended to make the readers recognize the values and concepts of the cultural terms.

IV. RESULTS AND DISCUSSION

This study assumes that when it comes to writing a particular theme on cultural issues, EFL students usually face difficulties in utilizing the cultural terms. They have to decide whether they borrow the terms, give a literal translation, or provide an explanation to clarify the meaning and values of the terms they utilize. Given the application of translation procedures in the process of writing, the EFL students choose different types of cultural terms that need to be included in their writing. Thus, it is clear that this study is not intended to specifically discuss the grammar-translation methods in EFL teaching activities, nor is it intended to specifically discuss the quality of the translation work. Instead, it is to report the translation procedures included in the process of their writing. Whether the students realize it or not, what the students have in mind is actually the translation procedures. They usually apply them to translate the specific terms used in their writing.

As it has been posed earlier, this study found that when writing texts about a particular culture, the EFL students applied translation procedures to clarify the meaning of the cultural terms used in their writing. The translation procedures were applied to make the meaning of the cultural concepts clear. Students must be able to transfer the meaning contained in the terms that represent local and cultural values. When the students were asked to write in English with the specific topic of religious events and a lot of cultural terms had to be used, they applied translation procedures to explain the meaning of the terms. They gave explanation in their writing, as well as made their writing meaningful and the existence of the cultural terms understandable. To achieve all these objectives, the students chose many ways of making their writing communicative and effective. In this case, translation played its role. Then it was worthwhile work to come to the investigation. By conducting this study, how the EFL students present the terms to make the readers understand their writing becomes clear. Furthermore, this investigation can be used as a model of analysis to explain how EFL students incorporate cultural terms from their native language into their English writing. The results are reported in Table 1.

TABLE 1
TRANSLATION PROCEDURES USED IN THE EFL STUDENTS' WRITING

Translation Procedure	Occurrence	Percentage
Transference	103	36.27
Literal translation	16	5.63
Functional equivalent	9	3.17
Descriptive equivalent	52	18.31
Couplet	18	6.34
Triplet	86	30.28
Total	284	100.00

Table 1 presents the total number of terms utilized by the students. The sixteen involved students utilized the cultural terms to show events and activities, plants for ceremony, sacred places, and other related environmental issues. Transference takes the highest applied procedure percentage, that is 103 terms (36,27%); literal translation is applied to translate 16 terms (5,63%); functional equivalent is applied to translate 9 terms (3,17%); descriptive equivalent is used to transfer the meaning of 52 terms (18,31%); couplet shows the use of two procedures at the same time, which is found in 18 terms (6,34%); and triplet is applied to translate 86 terms (30,28%). The presentation of the finding and its interpretation is given in the next section to show the examples of the cultural terms that the students use in their writing. A specific discussion is given to the translation procedures. The discussion includes transference, literal translation, functional equivalence, descriptive equivalent, couplet, and triplet.

To map how the translation procedures like, for example, transference that dominates the transfer of meaning, as shown in table 1, this study tries to map the density of the terms that result in the application of translation procedures. The mapping is done by means of ATLAS.ti to visually show what terms are translated and the number of their occurrences. The application of translation procedures shows that translation helps students when they have to use local terms in their English writing. The highest frequency of transference indicates that the local terms are irreplaceable and their originality needs to be presented.

Translation of Cultural Terms in EFL Writing

A. Transference

Transference is the process of transferring an SL word to a TL text (Newmark, 1988). It is the way the translator transfers the meaning by borrowing the source language's lexicon into the target language context. This study recorded 103 data of transference procedure to render the meaning of Balinese cultural terms. The students applied transference to the very specific term whose equivalent or more general term in English is not found. Take, for example, the term *daksina*, which means one of the most important kinds of offerings, consisting of a bucket-shaped basket (*kakul* or *wakul*) made of coconut or *lontar* leaves, into which is put a whole shaved coconut, uncooked rice, egg, decorative leaves (*plawa*), fruit, ingredients of the betel chew, and other foods. "The *daksina* represents the world and all of the

foods available in it. The water of the world is in the coconut. The container of a *daksina* is called a *wakul*. In some areas, the terms *wakul* and *kakul* are used interchangeably" (<https://dictionary.basabali.org/Daksina>).

An interesting phenomenon to note is that if students cannot find the terms in English, they will directly translate them. The word *daksina* is rendered as *daksina* itself in the students' writing because they may not be able to figure out the equivalent meaning of *daksina*. Furthermore, there is no equivalent word to represent *daksina* in English unless it is borrowed and explained with the elements contained in the *daksina* to make the reader imagine the figure and understand the meaning of this ritual lexicon. Another example is the word *caru*. They did not translate the word into the English equivalent. As explained in <https://dictionary.basabali.org/Caru>, *caru* is "a purification ceremony for land with the blood sacrifice of one or more animals." In other words, *caru* is a Hindu sacrifice ceremony. The term "*caru*" was borrowed into the target language, English, because the students used the word "*caru*" for specific terminology in Hindu ritual and did not translate it. Students used the word "*caru*" in their sentences. The two examples show that the transference procedure is applied in order to stay with the originality of the ritual lexicon as well as to promote the word to the readers so they have a new word in ritual terminology.

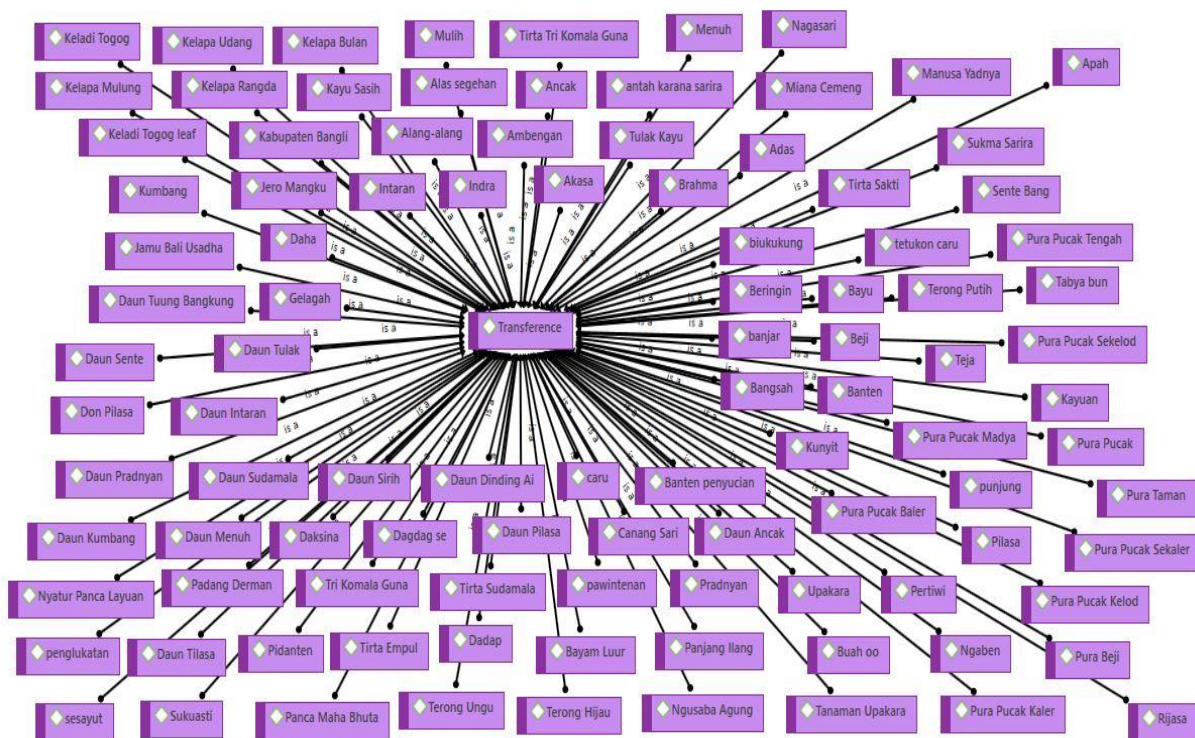


Figure 2 ATLAS.ti's Mapping of Transference Applied by the Students

Figure 2 indicates that the transference procedure is shown in a dense connection. Compared to others, transference occurs most frequently when the students need to mention the name of the leaves for ceremony and have the tendency to mention the name of the plants. The application of transference as one strategy makes the students maintain the meaning. The interference of the local language, which is the students' first language, that occurs through the application of the translation procedures is part of the transfer of meaning from the local language into English. This shows the supportive role of translation in learning a language, especially in writing activities. The present study gives an understanding that translation is a substantial way during the language learning process, particularly to deal with the use of local language terms in the learners' writing.

B. Literal Translation

Literal translation in the students' writing is found to be applied when the students utilize cultural terms that they think are familiar and have a general meaning, or not too specific. Of the 285 data, thirteen data show the application of literal translation when the students use the terms in their writing. This transfer is categorized as literal translation when there is a tendency to find "the nearest TL equivalent," although the clear concept of Newmark's literal translation is that "SL grammatical constructions are converted to their nearest TL equivalents." The concept of having the closest equivalent is adopted in the translation of the cultural term and does not merely focus on the grammatical construction of both SL and TL terms. It is because the translation is seen from the semantic point of view, which is more concerned with the lexical equivalent. The classification and the specific features of the terms focus on the effort of trying to explain the SL meaning literally, since most of the terms classified in this translation procedure are general terms whose equivalents in English are very obvious.

The application of literal translation is shown in figure 3. It shows that the number of terms translated through literal translation is not as many as the terms transferred into the target language using literal transference. Figure 3 demonstrates the literal translation is applied to several plants needed for religious ceremonies, like *alang-alang*, which is variously called cogon grass or reed by different students. The students tried to guess the equivalent of the plants needed for the ceremony. The other examples are *gelagah* (wild cane), banana (*pisang*), *beringin* (banyan leaf), *kelapa* (coconut), *enau* (palm leaf), *kunyit* (turmeric), and frangipani, which is meant for the equivalent of *kamboja*. In the translation of the plants typically needed for ceremonies, the students use literal translation and do not choose to directly transfer the terms because they are mostly the plants found in many areas and they have their equivalent in different languages. The students translate the word *gelagah* with the English translation of "wild cane" and put the equivalent in parentheses to introduce the meaning in English. They did it differently. Some students use the English word followed by the Indonesian equivalent inside the parentheses or vice versa.

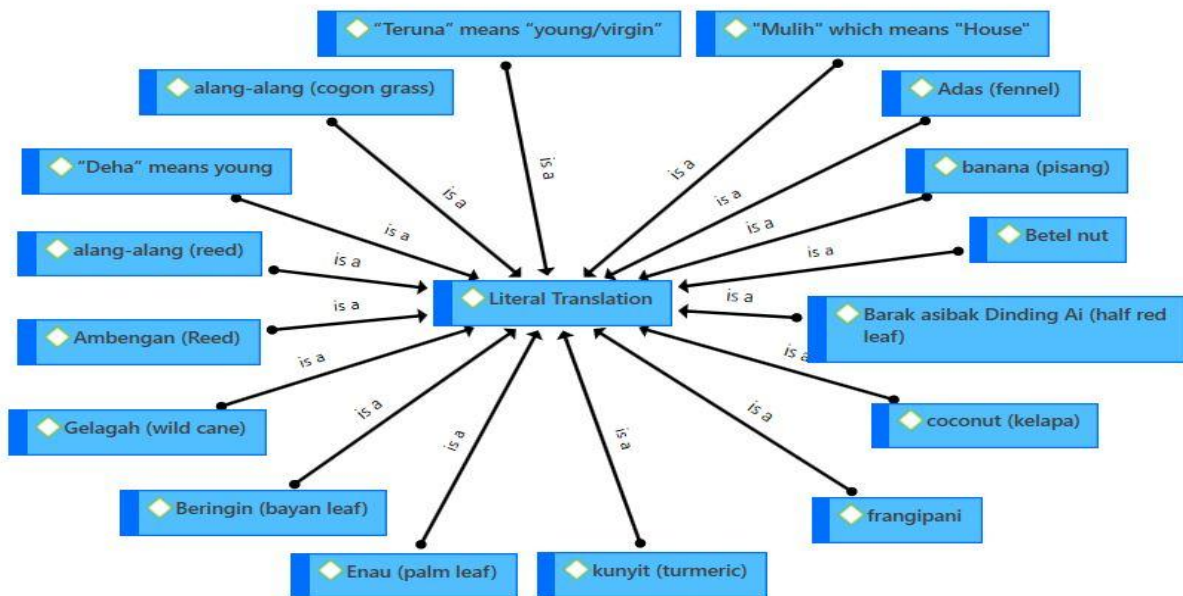


Figure 3 ATLAS.ti's Mapping of Literal Translation Applied by the Students

Figure 3 also shows the translation of other classes of cultural terms to explain the meaning of very specific concepts found in the site research. The terms *teruna* and *daha* are also shown in Figure 3 to add to the utilization of the terms presenting the concept of culture. To explain the terms, the students have their own way of writing the terms: *teruna*, meaning young or virgin, and *daha*, which means young. The two terms having the same concept of "young" are transferred using the closest natural equivalent. Both terms refer to the same association to explain the terms that are used in the students' writing. The application of literal translation is chosen by the students to translate the terms that are not too specific and function as the identity of the local names for plants used in the religious ceremony.

C. Functional Equivalence

Functional equivalence means using a referent in the TL culture whose function is similar to that of the source language (SL) referent. A functional equivalent is a common procedure applied to cultural words that requires the use of a culture-free word, sometimes with a new specific word. Thus, the equivalent neutralizes or generalizes the SL word. This study found only nine data related to words and phrases rendered by using the functional equivalence procedure. For example, the word *banten* (offering) in Bali means a symbol of the implementation of Hindu rituals as a form of gratitude before Ida Sang Hyang Widhi Wasa (God Almighty). *Banten* as *Yadnya* in the implementation of ritual ceremonies of Hinduism is classified into their respective functions called *Panca Yadnya*, which consists of *Dewa Yadnya*, *Pitra Yadnya*, *Rsi Yadnya*, *Manusa Yadnya*, and *Bhuta Yadnya*. Thus, based on the function of the word *banten*, the students use the word to represent a Balinese offering.

The second example showing the application of functional equivalent is the word *Jro Mangku*. The students present the term as "saint" to refer to the *temple priest*. *Jro Mangku* is "the one who leads the ceremony." He/she has the responsibility to purify certain ceremonies and to carry out ceremonies in holy places or temples ("<https://dictionary.basabali.org/Mangku>"). The term "saint" seems to neutralize the term to promote the values of the Hindu cultural term and the leader in the social organization related to the ceremony.

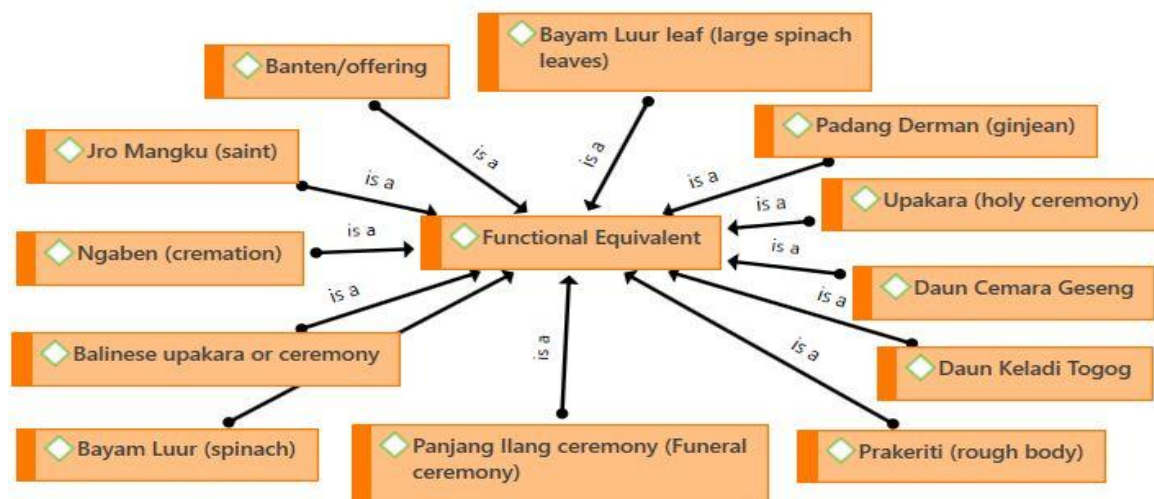


Figure 4 ATLAS.ti' s Mapping of Functional Equivalent Applied by the Students

Figure 4 demonstrates that a functional equivalent is used to neutralize the Balinese term *upakara*. It is translated into a ceremony. The term *upakara* is translated into two terms like "only" ceremony and "holy" ceremony, the term *ngaben* with cremation. Here, the application of the translation procedure is very clear and shows the concept of functional equivalent to be applied when the use of a culturally free word, sometimes with a new specific word, is made. It indicates one way of neutralizing or generalizing the SL terms. Basically, the phrase "holy ceremony" represents the word *upakara*, yet it is not specific because many holy ceremonies are conducted by Balinese Hindu people. When the students choose to give the translation like a *holy Hindu ceremony*, it would be more natural in meaning. The students may interpret the word *upakara* as a holy ceremony because the context of their writing presents information and descriptions about the cultural values of Balinese life. The application of functional equivalent helps the student to easily get the equivalent, and the students tend to choose it.

D. Descriptive Equivalence

In the application of descriptive procedure, the meaning of the cultural terms is explained in several words (Newmark, 1988). There are 52 data shown as the application of the descriptive equivalence procedure. This procedure is used by the students to explain the cultural terms that have no equivalent words in English and may be difficult for them to find the exact translation of those terms. For instance, *mebanten saiban* is translated by giving the essential meaning of the words, like a small *upakara* (ceremony) that Balinese do after cooking. The students use their descriptions to render the meaning of *mebanten saiban*. Another descriptive procedure is in the ters *Manusa Yadnya*. For non-Balinese natives, they will have no idea of this term unless there is an equivalent word to represent the meaning. Unfortunately, the students, who are natives, also found difficulty in translating *Manusa Yadnya*. Then, by describing the meaning of *Manusa Yadnya* based on their understanding since they were born as Balinese, and from their reference, *Manusa Yadnya* is rendered into a holy sacrifice offered for the perfection of human life.

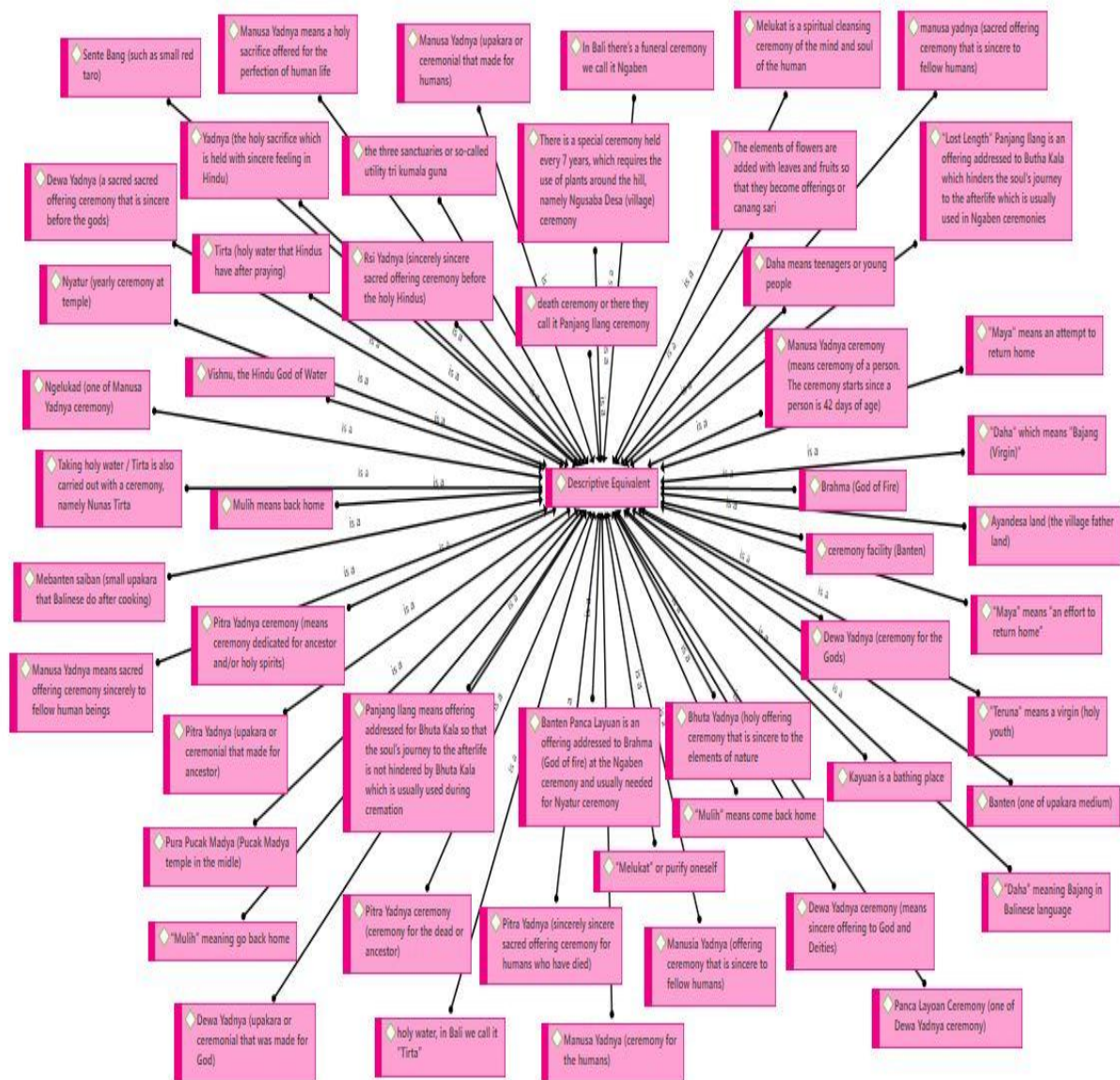


Figure 5 ATLAS.ti's Mapping of Descriptive Equivalent

Figure 5 shows the mapping of the descriptive equivalent procedure in which 52 terms are descriptively explained by the English students. In the boxes of ATLAS.ti's mapping, the typical way of describing the terms is demonstrated. Several other examples that show the application of descriptive equivalence indicate the tendency that students need to explain the concept contained in the terms. For instance, the term *nunas tirta* refers to a cultural activity explained by the student as taking holy water or *tirta*, which is also carried out with a ceremony. The rendering of information is not perfectly done by the students since the sense of *nunas tirta* is not just "to take." It is more appropriate to say it with the phrase "to ask for." As part of a holy ceremony in Bali, Balinese people usually do *nunas tirta* (*nunas* means ask for, *tirta* is holy water) to make every ceremony successfully conducted, and the people involved in every ritual blessed by God. Another example that demonstrates the application of descriptive equivalents to a cultural activity conducted by Balinese people is the *Pitra Yadnya* ceremony, which refers to a ceremony dedicated to ancestors and/or holy spirits. The examples show that the translation of certain rituals having specific concepts and intentions is realized through descriptive equivalence.

E. Couplet

The application of the couplet is shown in Figure 6 to help the EFL students use the cultural terms in their writing without leaving any questions for the readers concerning the existence of the terms. A couplet is the combination of two different procedures. Take one example found in Figure 6: holy water, which is the translation of *air suci* (Indonesian) that refers to *tirta* (Balinese, the local language). Here, literal translation is applied to the translation of the terms in the

phrase, like "holy" in Indonesian is *suci*, and "water" in Indonesian is *air*. The students understand the concept of *tirta* in Balinese, then they try to transfer it based on the concept in Indonesian. Another example of couplet's application in the students' writing is the term "temple environment," which is derived from what the students think of as "lingkungan pura." In this term, "temple" is *pura* and "environment" is *lingkungan*. In this case, the couplet occurs through the combination of literal translation and shift. Literal translation is used to translate the words in the source language literally. In Indonesian, shift is applied because there is a change in the head of the noun phrase, which is usually modified with post-modifiers. The head is followed by its modifying elements.

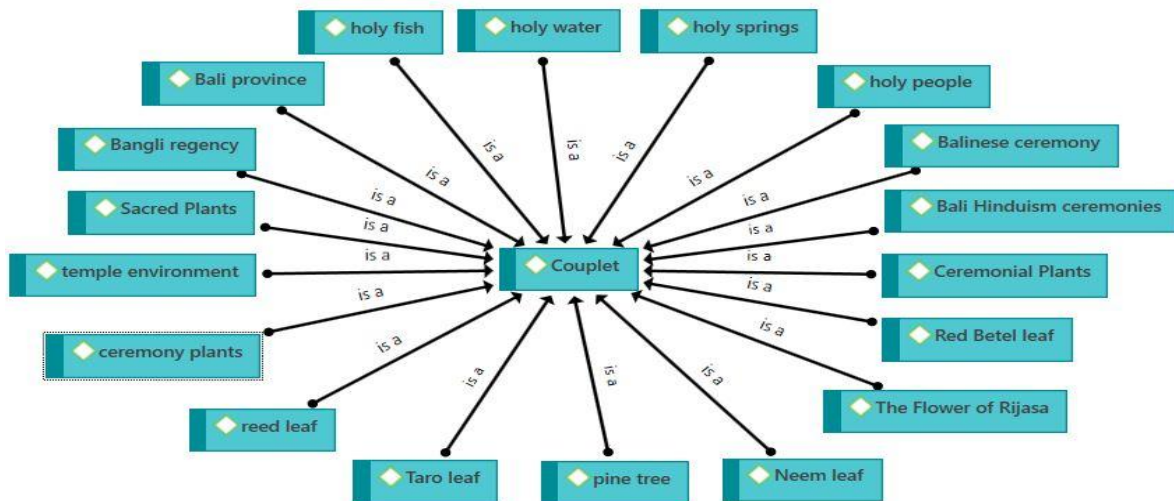


Figure 6 ATLAS.ti's Mapping of Couplet Applied by the Students

As can be seen in Figure 6, couplet, which is the combination of two translation procedures, is adopted by the students who need to use them to translate phrases like *tanaman upakara* (literally, this term means plants for ceremony) that become ceremony plants and *ceremonial plants (the inappropriate translation is also found when the students think of functioning the word "ceremony" as the adjective). Here, the translation procedure for a couplet consists of literal translation and shift. This means that in a phrase, for example, if the term has two words, each of the words is translated literally. However, shifts also occur because there is a change in the construction of the term concerning the different construction of English and Indonesian phrases. In most cases in this study, the noun phrases containing Balinese local terms are constructed by nouns plus modifying elements, which are translated into English noun phrases that have the construction of modifier + noun. In the translation of phrases, the students combine literal translation with a shift that shows the different constructions of noun phrases in Indonesian, particularly the position of the head of the phrase and its modifier.

F. Triplet

This procedure occurs when the translator combines three different procedures (Newmark, 1988). The students applied triplet in translating cultural terms, specifically the names of ritual Hindu lexicons, several plants for ceremony, names of villages, specific places, and holy places. In this case, the name of the place, plant for ceremony or event is directly transferred. Then, the other elements in the phrases are translated through literal translation. The difference in construction between English and Indonesian phrases also caused a shift. For the application of triplets in this study, the students mostly utilized transference, literal translation, and shift. It can be seen in the translation of the term *rijasa leaf* from *daun riasa*. This phrase is included in the triplet because it combines three translation procedures. *Rijasa* is borrowed by the application of transference. It includes a transference procedure because it is a Balinese word for a certain leaf for a certain ceremony, named *Rijasa*. The term "leaf" is a literal translation of *daun*, and the construction changes involve translation procedure and shift. As it happens, the change of head and modifier in Indonesian and English phrases show the application of shift.

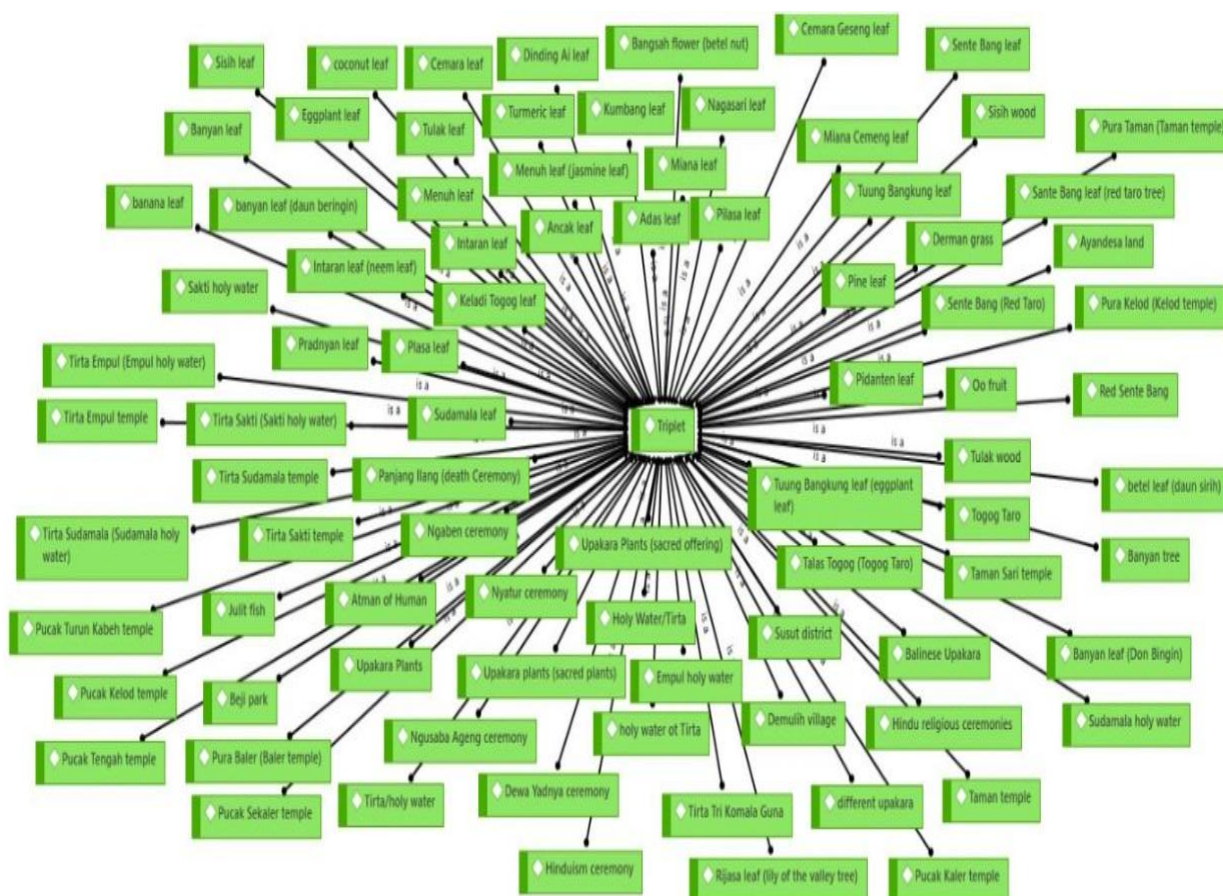


Figure 7 ATLAS.ti's Mapping of Triplet Applied by the Students

Figure 7 presents the mapping of triplets as the procedure of translation. Observing the utilization of triplets as the procedure of translation shows that triplets are applied when the students deal with the cultural terms in the form of phrases. Triplet is the combination of three procedures of translation that is mostly used to translate the terms showing names of ceremonies, names of places with their identification, and names of plants with their classification. The examples of these three categories are the insertion of several terms related to ceremony, namely *Ngusaba Ageng ceremony*, *Tirta Empul* (Empul holy water), *Tirta Sakti* (Sakti holy water), and it happens in literally translated as it is. In Indonesian, a leaf is *daun*. Here, *daun rijasa* is translated into *rijasa leaf*. The other example is the *Ngaben ceremony*, which also combines transference, literal translation, and shift showing the change of syntactic construction from Indonesian to English phrases.

In their writing for social discourse, the EFL students involved in this research are expected to be able to create comprehensive works on different themes, including a piece of creative text about the cultural events, activities, and values that they relate to environmental issues related to the preservation of culture. When inserting the Balinese lexicons into their writing, the students involved in this study were still influenced by the concept of translation. With the translation procedures in mind, they apply borrowing, literal translation, and additional information to be able to communicate their ideas involving the Balinese lexicons in their English writing. This study sheds some light on the application of translation procedures when the students use the terms in the local language for their foreign language writing. The students borrow the local lexicons and give additional explanations to clarify their values. This finding suggests that understanding translation, particularly translation methods, can help EFL students broaden their knowledge of the existence of Balinese cultural terms and create communicative writing.

V. CONCLUSION

The utilization of cultural terms in the English writing of EFL students involves the application of translation strategies to give a clear understanding of what the terms mean. The use of lexicons representing cultural concepts and local names related to cultural activities involves the application of translation procedures in the student's mind. By applying qualitative research assisted by ATLAS.ti software, this study is able to more obviously present the connectedness of each lexicon translated in the same procedure that the students chose to complete their English writing. This study offers a new way of presenting the result of translation analysis with different texts that connect to the practical setting that is English language learning. In completing their writing assignments, the EFL students were still influenced by the concept of translation when they had to insert the Balinese lexicons into their writing. With the

translation procedures in mind, they apply transference, literal translation, functional equivalent, descriptive equivalent, and the other two combinations with the so-called couplet and triplet. A couplet is the combination of two procedures of translation, while a triplet is the application of three strategies used to translate cultural terms.

The students chose the translation procedures to be able to communicate their ideas involving the Balinese lexicons in their English writing. This study concludes that the application of translation procedures is needed when the students use the terms in the local language for their foreign language writing. The most predominant way to deal with specific cultural terms related to the names of plants for ceremonies is through transference. While introducing the concept of ceremonies and activities, they can give a more general and neutral explanation as well as describe them by adopting functional and descriptive equivalents. This result shows that having the concept of translation, particularly translation methods, helps the EFL students to enhance their knowledge of Balinese cultural terms as well as to create communicative writing.

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